THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."—MARK 4: 26-28.

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THE "MORMONISM" OF TO-DAY.

BY PRESIDENT JOSEPH F. SMITH.

THE following article appeared in "The World's Leading Review," the *Arena*, for May. It will be read with interest:

Fully four-fifths of the people of this country, if asked "What is Mormonism?" would answer, "It means polygamy." There is no subject talked about that is so little understood. The Church of Jesus Christ of Latter-day Saints, commonly called "Mormon" Church, was organized April 6, 1830, in the State of New York. It was not until 1843 that the revelation concerning plural marriage was made known by Joseph Smith, the earthly founder of the Church. Even then it was not openly promulgated, but was practised by a very few individuals until 1852, when it was publicly proclaimed and its rightfulness recognized by the Church. For obvious reasons only a minority of the "Mormon" people entered into plural family relations, and they did so under the most solemn covenants and agreements and religious ordinances.

It has been urged by persons who charge that Joseph Smith did not introduce the doctrine of plural marriage, that strong denials of its practice were made by a number of persons in Nauvoo, among them many ladies, several of whom claim to have been sealed as wives to Joseph Smith, and that one Elder in the Church was excommunicated during the Prophet's lifetime for preaching polygamy. These statements are echoed by opponents of the "Mormons"

for the purpose of showing that the latter are guilty of double-dealing and deception. Fair investigation will show that in both cases the assertions are misleading and untrue.

During the period immediately preceding the assassination of Joseph and Hyrum Smith, what was known as "spiritual wifeism" was secretly taught by pretended Latter-day Saints, who subsequently apostatized and became the bitterest and most unscrupulous enemies of the "Mormons." Among them was the notorious John C. Bennett, who led away several foolish men and women by his wiles. It was that false and vicious doctrine that was denied by affidavit and by official declaration as being sanctioned by the Church. The principle of celestial and plural marriage, as made known in the revelation of 1843, is not to be confounded with Bennett's system of lust, nor with polygamy as promulgated by the man who was cut off from the Church for advocating it. Both have been repudiated, repeatedly, since the Church accepted the plural marriage doctrine as brought to light by Joseph Smith the Seer.

The denials made by President John Taylor, for instance, which are often cited in this connection, had direct reference to the stories set on foot because of Bennett's depravity, and contained not one syllable against celestial or plural marriage as adopted by the Church. The licentious practice thus denounced was as far from the pure principle revealed from on high as the slime of the gutter is from the glistening snow on the summits of our lofty mountain peaks. It is difficult to convince the prejudiced mind that any but base intents and impure desires prompted the practice of plural marriage, but nevertheless it was entered into, God knows, with the highest religious and moral motives.

It does not matter much to the general public whether plural marriage was or was not introduced by Joseph Smith in Nauvoo. It has become a disputed question because of the position taken by his son, as set forth in the *Arena* for August, 1902. Among the "Mormons" in Utah there is no dubiety on this matter. The most intimate associates of the Prophet, his successors, and other Church leaders declare they received instructions concerning it from his lips. A number of ladies whose word is not doubted for a moment by those who know them best have testified in the most solemn manner, in public and in private, and also under oath before a notary, that they were married to him in Nauvoo. These, with hundreds of other persons acquainted with the facts, form a cloud of witnesses that establish this point beyond fair dispute. Against these attestations we have simply arguments, not unmixed with patent sophistry, in the nature of a lawyer's special plea, from the head of the "Reorganized" church, who announces in the face of all the proofs advanced, that he "prefers to believe" his father did not preach or practice polygamy or a plurality of wives! Let the matter pass. It is the present that most concerns the public.

The legislation against polygamy by Congress, and the endeavors of the Church to resist those enactments on the ground of their conflict with the first amendment to the constitution, are pretty well known to the American public. It is not so generally known that the final decision of the supreme court of the United States that the anti-polygamy laws were not in contravention

to the Constitution was the chief reason for the change of attitude on the part of the Church leaders.

One of the revelations, binding upon the Latter-day Saints, is that they shall obey all constitutional laws of the land. The "Manifesto" issued by President Wilford Woodruff in September, 1890, and accepted and ratified by the Church in conference assembled, October 6, 1890, was consequent upon the settlement of the question in its legal aspect. It put a stop to further plural marriages by sanction of the Church. They have ceased to be solemnized. A number of families whose plural relations were entered into before that time, still remain in that status, but they are rapidly decreasing through the death of one or more of the parties and from other causes. When it is understood that the marriage ceremony in each case was performed for time and all eternity, the chief reason for the persistence of those relations may be readily comprehended.

To-day the preaching of "Mormonism" does not include plural marriage, and the Elders of the Church are forbidden to teach it. None but legal marriages are solemnized in or by the Church, and the acts of Congress against polygamy are embodied in the statutes of the state. Marriage is regarded by the Latter-day Saints as a sacrament. Under its higher ecclesiastical law it involves an everlasting covenant. That does not end with death. The marriage does not take place in the resurrection, but in time and in this world. It is of the nature of that marriage in the Garden of Eden between a man and a woman in whom then there was no death. It was a wedding of immortals. That which was lost through sin in the "fall" was restored through obedience and the atonement of Christ in the regeneration, and the resurrection brings the parted pair together again as one, "no more twain but one flesh"—spiritual, but tangible and eternal. That which is sealed on earth to-day by divinely revealed authority is sealed in heaven and remains, in spite of death, immutable, and abides forever.

The family thus formed is the basis of an ever-increasing kingdom and dominion continuing in worlds without end. Marriages are permitted for time only, as not all persons are fitted for the higher conditions and the pure and sacred obligations they impose. The secular law in all cases, whether for time or eternity, is honored, and that requires a license and a ceremony to be recorded under the state statutes, which provide heavy penalties for their violation. Monogamic wedlock is thus established by law in Utah, and is really more rigidly observed here than in any part of the Union.

"Mormonism" inculcates chastity of life, self-restraint, temperance, abstinence from stimulants, order, peace, charity and fraternity. It teaches submission to law and promotes true patriotism. It recognizes the institutions of this country as established under divine direction. It does not unite church and state. It supports each in its own sphere, but regards them as separate and distinct, and holds that neither should encroach upon the domain of the other. The "Mormon" Church does not dictate the politics of its members or direct citizens how they shall vote. The only restraint it claims to exercise as to political office is, that, before any man who holds an ecclesiastical position demanding his entire services for the Church becomes a candidate for a secular office that would take him from his Church duties, he shall obtain

permission to do so from its presiding authorities. This is absolutely necessary to proper Church discipline, and is only reasonable and just. When that consent has been obtained, no man occupying a political office in this land is freer than he to perform his duty to his country, nor enjoys greater liberty as an American citizen. Notwithstanding all that is said and imagined as to the interference of the Church in political affairs, no citizen can truthfully assert that he has been deprived by the Church of his freedom, or that the Church has attempted to coerce or control conventions, elections or legislatures.

"Mormonism" is a term coined by its adversaries. It cannot mean anything but that which was taught by Mormon. He was a Prophet of God upon this hemisphere about sixteen centuries ago. His doctrines can be learned from the book that bears his name. It was translated by Joseph Smith from metallic plates covered with ancient hieroglyphics and deposited by Mormon when his nation was about to perish, under the warlike race from which our present Indian tribes descended. Those doctrines are, simply, the Gospel of Jesus Christ as He delivered it in person on this land, after His resurrection and ascension from Palestine. They are unmixed with the precepts of men. They are the principles of salvation. They teach faith, hope and charity. They show the necessity of belief in God and obedience to His commands. They require repentance for sin, baptism by immersion in water by one having divine authority (for the remission of sins through Christ's atonement), and they promise the gift of the Holy Ghost, through the laying on of hands, and all the gifts of that Spirit enjoyed of old. They explain the true order of the Church organization and make plain the religion of the Redeemer.

The Book of Mormon gives the history of this continent back to a remote period. It describes the customs and doings of the early inhabitants of the land and traces their origin. It gives the places of cities, temples, fortifications and buildings, the ruins of many of which have been discovered since the book was published. It treats of the wars, troubles, divisions of tribes, their religion, rebellion, travels, triumphs and tribulations, and forms a study for the archæologist and antiquarian.

"Mormonism," then, is the pure Gospel of the Lord Jesus Christ revealed anew in these latter times. Its advocates are not "Mormons," any more than they are Isaiahs or Ezekiels, Peters or Pauls, for they believe in the Old and New Testaments as well as in the Book of Mormon. Their proper name is Latter-day Saints, in distinction from that of the former-day Saints. They claim to have a mission to proclaim the "everlasting Gospel to every nation, kindred, tongue, and people," as brought to earth by the angel predicted by John the Divine in the Apocalypse. They gather to places appointed of God as His elect, called from all quarters of the earth. They "seek first the kingdom of God;" that is, His spiritual kingdom set up on the earth in the last days and for the last time, in the "dispensation of the fulness of times," in which all things in Christ are to be gathered in one. The Elders of the Church go into the world for this purpose, without pay or support other than that voluntarily bestowed by their hearers. They travel "without purse or scrip." They are often despised and rejected. They are men of pure lives, devoted to the welfare of humanity. They are constantly libeled and maligned, but they

bear their cross with patience. Their reward comes from above. They invade no man's family. They have no inducements to offer to converts except the blessings that come from obedience to the truth, and a witness from God to each soul that accepts the message of salvation. To these may be added the assurance of persecution and obloquy and in many instances mobocracy and violence.

The "Mormons," or Latter-day Saints, are baptized by one spirit into one body. They are striving to live together in love and to observe the Golden Rule. They are organized into a compact ecclesiastical body, and are guided by apostles and prophets, pastors and teachers, and all the ministerial authorities that characterized the primitive Christian Church. These are inspired by divine revelation for the work of the ministry and the perfecting of the Saints, and to give counsel and advice to them in all things pertaining to their welfare. But everything in the Church has to be done by common consent. The people prosper under the system. They are advised to own the land on which they live and the homes that shelter them. The home is held sacred by the Saints as the beginning of their heaven. They rear their families in the fear of God. The song of praise and the voice of prayer are heard in their habitations. They are becoming a power in the earth because of the virtues and the strength of a religion that is intensely spiritual and also eminently practical.

"Mormonism" is for the body as well as for the spirit. It is a religion for to-day. By right living now, its votaries are prepared for the future. By laying a firm foundation in this world, they expect to build upon it in the world to come. No one need fear the spread of "Mormonism," for that means the spread of righteousness and order and peace. It is light in the midst of the darkness of this world. It contains the solution of every religious problem that has vexed and divided Christendom for centuries. It holds for future development the settlement of the conflict between capital and labor. It bears divine authority sent down from heaven in the nineteenth century, and it will not be taken from the earth again. It will prepare the way for the coming of the King of kings, whose right it is to reign, and until then its people and their leaders are required to remain "in subjection to the powers that be," to live honoring kings, presidents, magistrates, and municipalities, and to uphold wholesome law wherever they reside.

"Mormonism" will be opposed and fought against, but it will not be overcome. It is of God, not of man. It is vital in every part. It puts down sin and vice and regards lust with abhorrence. It brings its devotees not only to the "unity of the faith," but to concert of purpose and of action. It leads them to individual communion with Deity, and at the same time perform their duties to one another on the earth. It promotes industry, thrift, education, progress, the fine arts as well as the common labors of life, and seeks for the acquirement af everything that is useful and beautiful in this world, and the securing of all the highest glories and exaltations in the world to come. "Mormonism" is God's truth manifested to man, and it will endure and conquer and abide forever.

A MAN to be a good citizen must first be a good bread-winner, a good husband, a good father.—THEODORE ROOSEVELT.

THE SPEED DISEASE.

THE following paragraph from the *Horseless Age* is of interest at this time when automobile accidents have been especially disastrous:

"The disease is generally referred to as the speed craze or speed mania. By a rather strange coincidence a discussion of this subject took place at the Société de Hypnology et de Psychologie, in Paris, only a few days before the tragic death of Zborowski. One of the speakers, a Dr. Hachet-Souplet, maintained that persons in position to increase their speed of transition at will are simply carried away by the consciousness thereof. They have no longer control of themselves, they are intoxicated. They then develop the characteristics which are foreign to them when in the normal state: boastfulness, combativeness, crabbedness, hatred, mischievousness, and violence. These characteristics vary in form and degree, but may attain a maximum in the cyclist and automobilist. According to Dr. Bèrillon, there is a strong analogy between the delirious intoxication of speed and that of morphine. Those who indulge in abnormal speed simply for its own sake and without any useful object are mostly degenerates, devoid of all self-restraint and having absolutely no control over themselves. They may sometimes be seen to dash furiously against even the most insignificant obstacles. Examples are on record where furious speeding has brought automobilists into the most serious difficulties, and yet, after a short interval, they would again indulge their passion. For instance, the French automobilist who ran over a customs official and was compelled to pay a heavy indemnity to the family of the latter, while abstaining from excessive speed for a while, soon had a relapse and sped his machine as recklessly as before. The speed habit resembles the alcohol and morphine habits, in that it develops by degrees, and that in the last stages the victim indulges it with complete abandon. So far the conclusions of the psychologists. Their generalizations may seem rather too sweeping, but a number of extreme cases of automania during the last few years afford considerable substantiation for their arguments."

PROGRESSIVE MORMONS IN IDAHO.

THE following article by a non-Mormon correspondent recently appeared in the *Telegraph*, published at Mackay, Idaho. It is an interesting sketch by a fair man.

"A very pleasant and agreeable surprise greeted your correspondent on the May day occasion. His absence from the neighborhood had prevented him from receiving due notice of what was going on, and he went to the Mormon meeting-house to perform his decidedly humdrum and prosaic duties in the functions of a ditch meeting. Instead of that, however, he encountered the hospitable smiles of welcome from a charming bevy of ladies. The enlivening strains of music, the merry shouts and laughter of scores of happy children, and a long table loaded with good things to eat—cakes, pies, ice cream galore. A long and very entertaining program, consisting of songs, music, dialogues and recitations, was given by the teachers and pupils of the Mormon Sunday school, most of whom are also pupils of the district school taught by Miss

Georgia Bascom. The selections were beautiful and appropriate; the children were well trained and made perfect in their parts, and the success of the whole affair reflects great credit upon the patient tact, skill and industry of Miss Bascom and the teachers of the Sunday school. It is no disparagement to others to say that this Sunday school, is, probably, the best in the valley. The officers are Elder James King, superintendent: C. P. Edrington and A. R. Noble, assistant superintendents: Miss Ruth James, secretary and treasurer; Mrs. King, Mrs. James and Mrs. Edrington, teachers. The regular attendance is from thirty-five to forty pupils. In the way of giving praise where it is justly deserved, this scribe proposes to here say a good word or two for our Mormon friends. He is not a convert to their notions of theology. He has doubts in regard to the credentials of the angel Moroni, the revelations of Joseph Smith and the legends connected with the hill of Cumorah. He has read the sacred accounts of the journeyings of the people of Jared, the wars of Shiz and Coriantumr, the delectable mountains of Ephraim and the turmoils of the Nephites and the Lamanites. But—he has also read "Robinson Crusoe" and "Gulliver's Travels." All this aside, however, where we find the best and progressive elements of our citizenship, we will give a just meed of praise to the good work they are doing and not quarrel with their doctrines; and, in this connection, we will quote, from memory, a few words from the best sermon—a Mormon sermon—that we have yet heard on Lost River: "Repentance means to turn away from your sins. If you have ever stolen anything, take it back and steal no more. If you have wronged or swindled anybody, go and make restitution. If you owe a debt, go and pay it. Do this first and foremost, and then your good works as a Christian citizen." Now, if this is not the whole of Christianity, pure and undefiled, it is certainly the first and greatest of the "fruits of the spirit." The Mormons here maintain the best attended day school; the best Church building, which is freely given for the use of other denominations, and show the most outward evidences of sincerity in doing the works of righteousness. In short, if Diogenes should come here with his candle, and search the neighborhood as he did the streets of Athens—and with the same object in view—he would not overlook the Mormons. If he did he would probably be directed to move on and confine his efforts to to some other locality."

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

Elder George O. Stanger of Neeleyville, Idaho, died May 23rd at Kansas City, where he was performing a mission. Elder Stanger left home in February of this year.

A fire occurred at Park City, May 14th, in the Park City zinc plant, which was entirely destroyed. The loss amounts to $100,000, all of which is covered by insurance.

One hundred and eighty-two children of Salt Lake county schools passed successfully the eighth grade examination for promotion to the high school. Two hundred and seven passed from the eighth grade in Utah county.

An important convention of Book of Mormon students met at Provo, May 23rd and 24th. The subjects of pronunciation of names and the geographical location of lands and cities were discussed by those assembled. President Joseph F. Smith presided and the convention adjourned subject to the call of the President.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 11, 1903.

EDITORIAL.

EXPULSION FROM PRUSSIA.

Two weeks ago we spoke of the action that has been taken by the Prussian government in refusing to cancel the banishment of certain of our Elders from that kingdom. We expressed the hope then that conditions would improve, but we are pained to learn that the harsh policy is being followed relentlessly by the government. President Hugh J. Cannon of the German mission and his associates at the Berlin office were served last Saturday with formal notice to leave Prussia in three weeks. The same action, we understand, is being taken against all the Elders. Failure to obey this order may be punished by imprisonment for six weeks. President Cannon has applied for an extension of time, as it is manifestly impossible to close up properly all the mission business and move the tracts and books now on hand to another place in so short a time.

This final action marks the close of an interesting struggle. We can review it calmly, for who knows but what it is a necessary step in the great movement of these latter days? During most of the time that the Gospel has been preached in Europe, the Swiss and German fields have been united in one mission with headquarters in Switzerland. The great empire to the north increased in importance during recent years through the ready acceptation of the truth by many honest souls, and January 1st, 1898, the two fields were divided. President Peter Loutensock of the German mission established headquarters at the free city Hamburg, and his successor President Arnold H. Schulthess later moved to the more central location, the imperial capital Berlin. The police authorities appointed a commission to examine the Latter-day Saints' literature before they permitted the establishment of the office at the latter place, and being satisfied they granted all the liberty that other foreigners enjoy. The mission prospered greatly, and new fields were opened. Large meetings were held in the principal cities, and the people themselves heard the word gladly. As invariably happens, the ire of the clergy was roused. They became alarmed at the growing influence of the humble Elders who had left their ploughs, flocks, school room, or office to bear testimony of what they *knew* to be true, giving the word freely without money and without price. These clerical gentlemen combined and cast their united influence against the Elders. The government listened and obeyed, and the banishments were put into effect.

Prussia and the Grand Duchy of Mecklenburg are the only German states

that have taken this determined action. We have no reason to think that others will follow their example. We entertain hopes also that a more tolerant sentiment will grow up among the Prussian officials in the future. But if it does not, and the Elders are permanently excluded from that land, who is to blame, and what will the consequences be? Our Elders have conducted themselves with wisdom, going about their own business in peace; they have broken no laws and have preached nothing contrary to the best welfare of the people and nation.

We do not expect that a very large part of the world will become Latter-day Saints. The great majority of those who hear the testimony of the Gospel reject it. Governments may deliberately refuse to listen to the word of the Lord, and prevent its citizens from having this privilege, and in that case as in the case of individuals, the garments of the Elders will be clean, the responsibility will be taken from their shoulders. There is a great field for labor, and if our missionaries are cast out of Prussia they can go elsewhere. Asia, Africa, South America and Southern and Eastern Europe are as yet practically untouched. The good word of life must also be carried to those lands, for out of every nation under heaven the Lord will bring some to accept the Gospel and be united with His people.

It seems, no doubt, an insignificant thing to Prussia to banish the Latter-Saint Elders, but it is really fraught with far reaching effects. The Old and New Testaments are plain concerning the pestilence, famine, bloodshed and disaster that will precede the coming of Christ and the rejection of His Gospel which, He declared, should be preached as a witness. In modern times the Lord has spoken these solemn words to His servants. We know that they will surely come to pass, and that individuals and nations that reject the Gospel will learn their truth to their sorrow:

"And after your testimony cometh wrath and indignation upon the people;

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people;

"And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come: behold, and lo! the Bridegroom cometh, go ye out to meet him."

J. J. C.

Elders Taylor and Coleman of the Scottish conference have been laboring lately in Dundee. They forward us a long interview printed in the *Weekly News*, in which they explain their work and the objects of their coming to Scotland. The report is uncommonly fair, and shows intelligence on the part of the interviewer and interviewed. We wish the brethren prosperity in their efforts to spread the truth in Dundee.

RELEASES.—Elder John Johannesson is honorably released from his labors in the Icelandic conference, with permission to return home at his pleasure with a company of Saints sailing from Iceland.

Elder George T. Badger is honorably released from his labors in the Birmingham conference, and will return home in the near future.

APPOINTMENT.—Elder Lofter Bjarnason is appointed to succeed Elder John Johannesson as president of the Icelandic conference.

TRANSFER.—Elder Simon Beck has been transferred from the Liverpool to the Grimsby conference.

DEPARTURES.—The following named missionaries returned with a company of Saints that sailed for Boston per s.s. *Mayflower*, June 4, 1903: Niels Anthon, Christian N. Christensen and Robert Bulloch. Elder Anthon was in charge of the company.

THE BRISTOL CONFERENCE.

THE Semi-annual Bristol conference of the Latter-day Saints convened at the Francis Hall, Sunday, June 7, 1903. There were in attendance President Francis M. Lyman and the following traveling Elders: President Joseph Ogden, Henry F. Baker, William Mathews, David Clark, Percy G. Matthews, John B. Fagg, Lott Russon, Jr., Mark P. Cook, Edward T. Capener, Frederick Barker, John Y. Walker, Sidney B. Vowles, Heber I. Burningham and Robert S. Smith.

After singing and prayer the sacrament was administered by Elders Russon and Walker. President Ogden made a few opening remarks bidding all welcome, and spoke on the unity and love existing among the Elders and Saints. The statistical report was read and the Church authorities were presented and sustained.

Elder Barker spoke upon the first principle of the Gospel, showing the necessity of having a living faith which moves to action, causing all to keep the commandments of God. Elder Capener referred to the leaders of our Church as being possessed of and guided by the same spirit which characterized Moses when the children of Israel were delivered from the bondage of the Egyptians. Elder Cook showed the necessity of one having authority to preach and officiate in the ordinances of the Gospel.

President Lyman followed showing that sincerity of belief is not sufficient; that a man can be just as honest and conscientious when in the dark as in the light, citing Paul as an example before and after his conversion. He then exhorted all present to be faithful in keeping the commandments of the Lord, for the Holy Ghost is given to God's children just to the extent that they place themselves in a condition to receive it.

At the afternoon service Elder Burningham spoke upon the first principles of the Gospel. Elder Clark said the religion of the Latter-day Saints was a practical one, and embraced all truth; that it was a Gospel of love, joy, and peace. He also referred to the life of Joseph who was sold by his brethren to

the Ishmeelites, and exhorted the people to bear in mind that the Lord will not forsake those who will put their implicit trust in Him. Elder Baker spoke of the necessity of works being united with faith, giving scriptural passages to substantiate his remarks. Elder Russon said that the Elders had been sent into the world to warn all mankind to repent and come unto God.

President Lyman dwelt upon pre-existence of our spirits, saying it was the design of our Heavenly Father that our spirits should be schooled in His will while here in the flesh; hence the necessity of revelation in order to acquire knowledge, wisdom and intelligence that we may fit and prepare ourselves and eventually gain eternal life. Our faith in the Gospel should be such that if necessary we would be willing to sacrifice our lives. Any one who is not willing to do so could not be counted as a true disciple of the Lord. He emphatically declared that the authority had been given in our day by heavenly messengers sent of God, who conferred it upon the Prophet Joseph Smith and Oliver Cowdery; therefore the same power was in the Church to-day to officiate in all the ordinances of the Gospel as in former dispensations.

At the evening session President Ogden read from Rev. xiv: 6, showing that the Gospel was to be restored to earth in the last days by an angel, and bore his testimony that the same had come to pass; that the Church and kingdom of God was established and organized with the same officers as characterized the Church in primitive times. Elder William Mathews took up the subject of the apostasy, showing that a falling away was to take place in fulfillment of Bible prophecy. Elder Percy G. Matthews spoke of the necessity of being in possession of the authority and Spirit of God in order to preach the Gospel and do it "as of the ability which God giveth." He exhorted the Saints to keep all the commandments, that they might eventually receive a complete salvation; saying it was as necessary that they should pay an honest tithing and observe the Word of Wisdom as it was to obey the first principles.

President Lyman then addressed the meeting upon the necessity of finding the narrow way and walking therein in order to obtain eternal life. He also dwelt at some length on salvation for the dead, proving from the Scriptures that it was understood and taught by the primitive Apostles; saying that the Latter-day Saints build temples unto the Lord wherein the same vicarious work is being performed, as well as other sacred ordinances. He expressed himself as being thankful for the good being accomplished through the teachings of other sects, and although they do not teach as we do, they will be rewarded for that which they do towards redeeming mankind, for all that is good cometh from God. He referred to the Latter-day Saints as being a people that were industrious and peaceable. In no way will unrighteousness be tolerated by the Church.

The Saints are sought after by those not of us to colonize in new countries, and at the present time many have established themselves in Canada, Mexico and in various parts of the United States. In concluding his remarks he said he was gratified to know of the peace, love and unity that exists among the Saints throughout the conference.

At 1:30 Saturday afternoon, June 6th, President Lyman met in council with the traveling Elders who reported their labors for the past six months, after

which they received many valuable instructions. The Elders have returned to their respective fields of labor with renewed energy and a stronger determination to advance the purposes of the Lord.

HENRY F. BAKER, Clerk of Conference.

LETTER FROM THE FIRST PRESIDENCY.

WE publish below a personal letter from the First Presidency of the Church to President Lyman. As it contains many items of interest to the Elders and Saints, they will no doubt take pleasure in perusing it. The letter is written from Salt Lake City, and bears date of May 20th, 1903:

PRESIDENT FRANCIS M. LYMAN,

Dear Brother,

We have perused with interest your recent favors, the latest dated May 6th. We have been in entire accord with you and President Hugh J. Cannon in the efforts you have made to ascertain what rights our missionaries have in Germany. To obtain freedom of action for our Elders and exemption from being banished were objects worthy of our best efforts, but through the prejudice existing against us we have not succeeded in gaining these desired ends, and the Prussian Cabinet has issued its order against us. We have labored with the government through our Senators, and have even got President Roosevelt interested in the matter; but as all the governments of Europe, except, perhaps, England, claim the right to invite all foreigners obnoxious to them to leave their country, and in some countries they have even passed laws giving the judges power to do this without the process of law, the government cannot help us without making it an international affair. Now even if we could force the German government to let our Elders remain, they could do very little good, as the authorities would hamper them in so many ways. The local priesthood should be educated to take the responsibilities upon themselves.

In regard to the work in Finland we would say: The Elders who have labored there in the past have been Swedes. The Swedish language is spoken in the populous parts and the Swedish Elders have had no difficulty in being understood. Several have emigrated from there, but we are not aware of any belonging to the Finnish race having embraced the Gospel. We think that good bright Elders could be sent from Sweden and labor there. The Russian government is cruelly oppressing Finland at present, and since 1872 has made the study of the Russian language compulsory on all the children. The promised liberty of worship in Russia, we fear, will take some time before it will be enjoyed.

The daily happenings throughout Zion you get from the newspapers. By such reading you have undoubtedly realized that the devil, is not dead neither is he sleeping. All indications point to a renewal of the crusade in divers shapes against the growing work. The Evil One's emissaries have again wakened to the fact that "something must be done." This is manifesting itself in a preconcerted and determined effort by our enemies to attack us on a number of points. The opposition to the seating of Senator Reed Smoot is being engineered with zealous effort, and we may expect the movement to

grow in force and malignity whatever the results may be. Another phase of this concerted movement against us is found in the effort to prevent our missionaries preaching the word. At the instigation of some of our ministerial friends, Mayor Low of New York has, we are informed, withdrawn all permits from our Elders to preach in the streets of that city. The banishment of our brethren from Germany is another phase of this same widespread effort; while at home and abroad scurrilous, lying tracts and pamphlets are being distributed far and wide in the effort to create a public opinion actively hostile to the Church and its teachings.

We (Presidents Smith and Lund) returned a short time ago from a very pleasant trip to St. Louis, where we attended the dedication ceremonies of the site of the Louisiana Purchase Exposition. Mr. Bancroft, of the Oregon Short Line, tendered ourselves and party his private car. In St. Louis we were treated with the greatest consideration by the Meyer Brothers and others, who did everything in their power to make our visit the most pleasant. We had the pleasure of meeting President Roosevelt and shaking hands with him. On the way home we spent one day at Independence, visiting the places of interest to our people there. Altogether we had a most enjoyable time.

Much building is going on in the city. The *Deseret News* Annex is nearly completed. Already one whole floor is occupied by the railroad, in addition to the three floors they previously held in the original building. The improvements in Z. C. M. I. are completed, but there is not yet enough room. The clothing department is still calling for more space. In fact, the institution has become a large "department store," and we may confidently tell you the report of the officers of its condition and business are eminently satisfactory. Among the new public and other structures now going up may be named the Federal building, the Eighteenth Ward School building, by far the costliest of the common school group, the new city prison, almost joining the old City Hall on the south, and numerous large apartment houses. The paving of South Temple street from the Oregon Short Line depot to the Eagle Gate is just about completed; a couple of weeks more will finish the job. The prominent property owners east of the Eagle gate are making a strenuous effort to induce the City Council and the abutters to pave and park the avenue to Tenth East street. The old City Hall corner has been sold by the city to a newly-organized telephone company, of which Governor Wells is the local head, for the sum of $48,000. It is said that the local Young Men's Christian association will build on the corner, and the telephone corporation join their building on the south.

Reservoirs are contemplated in City Creek and in Parley's canyons for impounding water for city uses. No doubt before long Utah lake and possibly Bear lake will be converted into immense reservoirs in the interest of irrigation, the general government to furnish the funds.

A promising sugar factory has been organized by Utah capitalists to build and operate a plant near Idaho Falls, and another, also by Utah capitalists, is under serious consideration for Rexburg, Idaho. The people of Bingham and Fremont counties are very anxious to have these industries established in their midst.

The "Moffat" railroad, now well under way at the Denver end, to form a

junction with other roads at this city, is being pushed by the projectors. It is said that the work will very soon assume practical shape at this end and be building eastward, possibly via Emigration canyon, as fast as money can construct it. The San Pedro, Los Angeles and Salt Lake Railroad company has bought all the right, title, interest and goodwill in the Oregon Short Line roads south of this city. The closing of the gap (nearly four hundred miles) is to be pushed with all possible speed. One thousand tons of steel are now passing south for this line. The builders of the "Lucin cut-off" from Ogden across the lake are meeting with considerable bad luck, caused by the track sinking in places while loaded trains of supplies and ballast are passing over it and thus precipitating the trains into the lake. The engineers say that all such obstacles will be overcome before long.

Our spring has been a cold and backward one—as a general thing vegetation is five or six weeks behind. We have had but very few warm days, and but little of the snow stored in the mountains has melted. The outlook for abundant crops is very bright; nor has the fruit, so far, been materially injured by the frosts which, up to date have been very light.

There will be no intoxicants sold at Saltair. The Salt lake is slowly rising, but is dry from the mainland to Church Island, and can be driven over dry shod.

Arrangements are being perfected to hold memorial services on the birthday—June 1st—of President Brigham Young. The gathering will take place at Saltair.

Among the Saints with whom you are well acquainted, who have recently laid down the burdens of life, in addition to President Brigham Young, are Elder Theodore Curtis, Dr. W. F. Anderson, Sister Elizabeth Goddard, and Elder George Bourne, ripe in years and good works. Our own health and that of the people generally is good.

The amount of tithing paid by the Saints continues satisfactory, and the Church, we are happy to say, continues to reduce its indebtedness. The Church schools still continue to need large appropriations from our general funds. For the school year 1902-3 they received nearly $95,000; for the coming year (1903-4) more than $108,000 has been appropriated. This increase in funds required is largely due to the increase in the attendance. Nearly every Church school showed an increase last year over the previous one, the total increase of attendants being 1,800. The work done has, as a general thing, been very satisfactory. The number of young brethren attending the missionary classes has, during the last year, been considerably in excess of previous ones.

A few days since we were shocked by receiving a telegram from Elder W. T. Harris, secretary of the Southern States mission, containing the sad news that President Ephraim H. Nye of that mission died of heart disease at Columbia, South Carolina, at one o'clock that morning. As Brother Nye only left this city, accompanied by his wife, for his field of labor about ten days previously, the news of his sudden death was most unexpected. His body is now on its way home in charge of Elder Zundel, and is expected to reach this city on Friday. His widow accompanies the remains.

The death, a short time ago, of Elder James R. Miller left a vacancy in the

presidency of the Granite stake. Elder Frank Y. Taylor has chosen Elder John M. Cannon to fill the vacancy.

With love, your brethren,

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency.

HUMAN RODENTS.

IF one were to speak of human rodents, the ordinary person would hardly understand what it meant. The enlightenment would not increase if another name for them "onychophages" were given. This word has been made up to designate those who have the habit of eating their finger-nails. A recent article contributed to the Parisian journal *Cosmos* deals with this subject. The conclusion is reached that about twenty-five per cent of the children of both sexes, where observation has been made, bite their nails. As one may easily imagine, this is a most unhealthful habit. The ends of the fingers can not be kept entirely clean, and the nails, especially, gather dust and pretty nearly everything else that should not be put into the mouth. Microbes are introduced into the system, and the substance of the nail itself, being a poison, causes disease of the intestines.

A large per cent of the children who do not bite their nails are wont to chew the ends of their penholders and pencils, and the fine bits of indigestable wood irritating with their sharp points the region of the appendix, sometimes cause that serious disease appendicitis. Not only children but adults have also been known to chew their own hair. Men sometimes contract the habit of biting off the ends of their mustache, and girls and women gnaw at their own tresses. The hair collects in the stomach and tumors grow up about them. Dr. Jacobson has published in the *Medical News* a peculiar case of this kind where the stomach of an eleven year old girl had to be opened, and from it was removed a great hairy ball weighing five hundred grams, about a pound. Women who work with the needle often swallow bits of thread or cloth which they bite off. One young women was known to eat a whole woollen fichu in less than a month.

The cause of such bad habits is usually the unhealthy condition of the nerves, though biting the nails often begins through imitation of a companion. Children should be watched and broken of such habits before they become fixed too firmly, for serious results may come from them.

CURRENT EVENTS.

MORE AMERICAN FLOODS.

THE flood disasters in the United States were unexpectedly augmented by a cloudburst near Spartanburg last Friday at midnight. Two small towns, Pacolett and Clifton, were submerged. The flood wave that passed down the river was sixty feet high. Eighty lives have been lost, and about three and a half million dollars worth of property was destroyed. The worst of the flood on the Missouri and Mississippi rivers is reported to be over. We sincerely

hope that the "Father of Waters" and his great tributary may henceforth be confined within their banks.

WRECK OF A FRENCH SHIP.

A most heartrending wreck occurred off the southern coast of France, near Marseilles, Sunday afternoon, when the *Liban*, being struck by another steamer, sank carrying down many passengers. Only forty were saved; one hundred and twenty-three met death in the waves. It was midday and the tragedy might have been averted, it seems, had the captain exercised proper care or possessed presence of mind.

ONLY A SONG.

It was only a song that the maiden sang
With a thoughtless tone, yet the echo rang
In the heart of the lad. Like a pure white hand,
It guided him over sea and land,

Only an old, old-fashioned hymn,
Sung in the twilight gray and dim,
By mother's side or on father's knee;
Yet time cannot blot it from memory.

Only a song from the lips of one
Whose mission is past, whose brief life is done—
A simple song, and yet, after all,
I never can sing it but tears will fall.

Brief as a song is this life of ours,
Fleeting as sunshine and frail as the flowers;
Then sing, my heart! oh, sing and be strong!
Thou shalt one day join in the "New, New Song."

SELECTED.

DIED.

BLOOD.—May 5, 1903, Arthur, son of Walter and Jane Blood of Halifax, aged four months. Elder Willard A. Hatch conducted the funeral services, which were held at Halifax, May 7th.

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